THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy" (I. PETER 4: 12, 13.)

No. 12, Vol. LXXV. Thursday, March 20, 1913. Price One Penny.

THE SACRAMENT.

IN a divinely ordered system of worship, like the gospel of the Lord Jesus, we should almost expect that there would be provided some way of keeping one mindful of one's covenants. Indeed, we feel that it is not only good, but necessary, that there should be provided some way of renewing the covenant we made in baptism. And such a ceremony for the renewal of covenant is the sacrament of the Lord's Supper.

The sacrament of the Lord's Supper, called also the eucharist, was instituted by the Lord Jesus Christ Himself. It was the time of the Passover. Jesus met with His chosen disciples in an upper chamber in Jerusalem. It was the Last Supper. Jesus took the cup, we read, and blessed it. Then He passed it among His followers, saying, "Take this, and divide it among yourselves." Afterwards He took bread, blessed it and broke it, then passed it to them, saying, "This is my body, which is given for you: this do in remembrance of me" (Luke 22: 13-19). So was instituted the eucharist—the sacrament of the Lord's Supper. After the death of Jesus, the saints met frequently to break bread and renew the sacred ordinance.

Concerning the purpose of this divinely-instituted sacrament there can be no question. "This do," said Jesus, "in remembrance of me." And Paul describes the sacrament and its purposes in his letter to the Corinthians. First the bread was broken and blessed, and passed to the worshiping assembly. Then the cup was blessed and passed in likemanner. And after the blessing of each, says Paul, the Lord exhorted His disciples to do this in remembrance of Him.

"For," continues Paul, "as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (I. Cor. 11:23-30). Then the learned apostle to the Gentiles warns against the partaking of the sacrament unworthily. For he that does so, "shall be guilty of the body and blood of the Lord." In Paul's opinion, then—and he received it of the Lord—the eucharist was a memorial ceremony, in which one renewed one's covenant with the Lord. There could be no renewal of covenant, but instead only a profaning of the holy ordinance, if the partaker of the sacrament were unclean and unworthy before the Lord.

The sacrament of the Lord's Supper was very simple in itself. It was, however, laden with deep religious meaning. The apostles and the apostolic Church understood the true significance of the eucharist. Even after the passing of the apostles, the real purpose and the true spirit of the sacrament were maintained for some time. The historian Mosheim describes the condition of the second century of the Christian Church thus: "When the Christians celebrated the Lord's Supper, which they were accustomed to do chiefly on Sundays, they consecrated a part of the bread and wine of the oblation, by certain prayers pronounced by the president, the bishop of the congregation. The wine was mixed with water, and the bread was divided into small pieces. Portions of the consecrated bread and wine were commonly sent to the absent and the sick, in testimony of fraternal affection towards them. There is much evidence that this most holy rite was regarded as very necessary to the attainment of salvation." The correct understanding of the significance of the sacrament, and the correct manner of administering it, were, however, gradually lost to the Christian Church, when it became popularized and paganized.

It was not very long after the passing of the apostles before disputations arose in the Church concerning the time and the frequency of the ordinance, as well as concerning other more or less trivial matters related to it. There was no divinely inspired head of the Church after the Apostles—how then could there arise anything other than disputations! Unbelievers, unbaptized believers, members doing penance, were all religiously excluded from sacrament service. It was proper that they should be warned against partaking of the sacrament unworthily, but to exclude them was a borrowing from the pagans. Then came serious corruptions of the ordinance itself. Mystery unfathomable was associated with the sacred ordinance. It was taught that through the prayer of consecration the bread and the wine became converted—transubstantiated, if you will—into the very flesh and blood of Jesus. They were then no longer merely emblems; they were the body and the blood of the Christ. And since these two simple elements of a symbolic, or memorial, worship came thus to be transformed, it was but natural that they should come to be themselves revered, worshiped. Here there

arose the custom of "elevating the host," or of lifting the bread and wine before the gaze of the congregation, that they might be reviewed with reverent awe, and almost worship. Then came the institution of the mass, a ceremony in which, it was held, there was a mystical suffering, a mystical shedding of blood, a mystical death, constituting a mystical, but nevertheless true, offering up anew of the divine Redeemer. And then, it was conceived that it was not necessary to administer both the bread and the wine. It was held that the body and the blood of Jesus were equally present in either of these. So half the sacrament came to be suppressed. To show further how woefully the simple ordinance became corrupted, it is necessary only to cite a few superstitious decisions of Pope Gregory III.

"If anyone through negligence, shall destroy the eucharist, i.e., the sacrifice, let him do penance one year. * * * If he lets it fall on the ground, carelessly, he must sing fifty psalms. Whoever neglects to take care of the sacrifice, so that worms get into it, or it loses its color or taste, must do penance thirty or twenty days; and the sacrifice must be burned in fire. Whoever turns up the cup at the close of the solemnity of the mass must do penance forty days. If a drop from the cup should fall on the altar, the minister must suck up the drop and do penance three days; and the linen cloth which the drop touched, must be washed three times, over the cup, and the water in which it was washed be cast into the fire."

All this sounds to us in this age little better than the decrees in a game of forfeits. And yet, even in this age, the modern Christian world has made no progress in this matter of the encharist—except, perhaps, that the superstitions named in Gregory's decisions have lost their strength.

How cool and refreshing are the waters of the living oasis when one is weary and spent from travel in the lifeless desert! How restful are the verdure about the sparkling spring, and the living green of the trees, to eyes that ache from the glare of the shifting sands! If one has never appreciated running water and life before, one will certainly appreciate both then. And it is with such a feeling, always, of relief, of refreshing, of profound appreciation, that we return from an excursion into the glaring, shifting sands of the desert of modern Christian theology, to drink at the fountain of the New Revelation, and to rest our eyes on the steadfast, living word of God. Here alone are peace, and rest, and absolute assurance. Beyond are the glare and the shifting sands and the wind. Here are the root-bound soil, the protecting shade, the water of life.

And what has the New Revelation to say about the sacrament of the Lord's Supper? Only this: the ceremony is simple, the significance clear. In the revelation given at the time of the organization of the Church of Jesus Christ of Latter-day Saints—on April 6th, 1830—the Lord said, "It is expedient that the Church should

meet together often to partake of bread and wine in remembrance of the Lord Jesus" (Doc. & Cov. 20:75-79). Then specific instructions are given as to how the ordinance shall be performed. The elder or the priest in the Church shall administer the sacrament. The teacher and the deacon have not authority to attend to the ordinance. A special, revealed prayer shall be offered up over the bread; another over the wine. In both prayers it is stated that those who partake of the sacrament witness unto God that they will always remember the Son, and keep His commandments. Every time one partakes of the sacrament, one covenants anew that one is willing to take upon one the name of Jesus. And elsewhere, when the sacrament is mentioned, it is said to be an ordinance, in remembrance of the sufferings of the Lord.

As for the material used in the sacrament, the Lord declares that it matters not what we shall eat or what we shall drink, so only we bear in mind the significance of the ceremony (Doc. and Cov. 27:2). But the Lord does require that whatever is partaken of shall be pure and clean. Therefore, He forbids the use of wine, or strong drink, made by those not of the Church. In harmony with this revelation the Church has adopted the custom of using pure, clear water. Remembering the purpose and the significance of the sacrament is the important thing in the whole ordinance. Therefore, the great modern Prophet was as anxious as was Paul, that we should not partake of the sacrament unworthily. Concerning one administration of the sacrament, which the Prophet attended, we read as follows:

"Previous to the administration, I spoke of the propriety of this institution in the Church, and urged the importance of doing it with acceptance before the Lord, and asked, How long do you suppose a man may partake of this ordinance unworthily, and the Lord not withdraw His Spirit from him? How long will he thus trifle with sacred things, and the Lord not give him over to the buffetings of Satan until the day of redemption? The Church should know if they are unworthy from time to time to partake, lest the servants of God be forbidden to administer it. Therefore our hearts ought to be humble, and we to repent of our sins, and put away evil from among us" (History of the Church, Vol. II, p. 204).

Nevertheless, the saints are commanded not to cast out any member from the sacrament meetings.

The New Revelation makes it clear, then, that the sacrament of the Lord's supper is a Divine institution; that we are to partake of the sacrament in remembrance of the sufferings of the Lord; that the broken bread and the wine, or the water, are but emblems of the broken body and the spilt blood of Jesus; that when we partake of the sacrament we renew our covenants with God to remember His Son and to keep His commandments; that we should not partake of the sacrament unworthily; that members of the Church, though unworthy to partake of the sacrament, should not

be excluded from the sacrament service; that the administration of the sacrament must be attended to by men holding proper authority; that we should meet together often to partake of the sacrament; and that there is absolutely no mystery attached to the sacrament of the Lord's Supper.

Thus we are refreshed by the New Revelation. Thus are the superstitions and the corruptions prevalent in modern theological doctrine cleared away. Thus are we taught to know our duty to ourselves and to our God. And it is the Prophet Joseph Smith who has thus again restored what was lost to the knowledge of the world.—*Young Woman's Journal.*

SELF-SACRIFICE.

THIS subject is one which appeals to every mother, and it is difficult to establish any rules which would govern all families concerning the self-sacrifice which should be practiced in an ideal home; first, between mother or parents and children, and second, between older and younger children. I think that in the majority of homes too much self-sacrifice is expected of the mother.

The compensation which the mother receives for the sleepless nights, watchful care, sympathy and never-tiring devotion to her family, is the love which they give her, and during the infancy of her children this compensates for all. But as the children grow older, they should learn that true love does not mean only to tell mother that they love her, but willing and cheerful obedience, and sharing the trials and labors of the home are greater proofs of love than words alone.

The basis of loving service is found in the mother who attends to all the needs of her little ones. Many times her duties would be disagreeable and irksome if she had to perform them for a stranger; but all unpleasantness is lost in the mother-love. The mother's loving service follows a child to manhood, and he is never too old to need her tender care. There is one danger, that she is apt to wait upon her child to such an extent that he will think mother's only duty is to serve him. We have all seen children harsh and cruel to the most loving mothers.

It is a strange fact that loving service does not always command respect and love in return. In order to truly love, children must serve as well as be served. Why do we sometimes see a husband and wife unhappy together? One great reason is that only one of the two serves and the other one receives. In order that both husband and wife love, they must both serve and sacrifice their inclinations and desires for the sake of each other.

Sometimes it is necessary for a wife to sacrifice something she has planned for a long time, sometimes a recreation or a habit, or a pleasure; but if she does so willingly she does not lose her own pleasure; and in return the husband will be willing to make a

sacrifice of his pleasure for the wife's comfort. Love begets love. The love in our hearts must be kept warm by loving service and sacrifice, or it dies.

It is difficult to come to any decision in regard to what extent self-sacrifice should be practised between older and younger children. I always feel sorry for an only child in a family. There is an incomplete development where a child has no brothers or sisters, no one to share his play, no one's pleasure to consider but his own, and no chance for self-sacrifice to be practiced. How pleasant a spirit we find in the home where the older children are willing to lay aside a plaything, a doll, or an interesting story in order to relieve the tired mother of the care of her baby for a little while, or to interest the younger members with a game or a story.

In a well governed home, each member of the family, even down to the youngest, must feel that the home circle is not complete without her. To each boy and girl should be assigned some task, duty and responsibility out of the many required to keep the household machinery in good running order.

They must be made to feel the importance of their part, and to know that if they neglect it trouble and disappointment will follow. The training which comes from doing even one or two things without fail each day will soon make a boy or girl one to be trusted, and the boys and girls who can be trusted will make men and women who are wanted everywhere because they can be depended upon.

Many a mother grows old, faded and feeble long before her time because her boys and girls are not thoughtfully considerate and helpful. When they become old enough to be of service in a household mother has become so used to doing all herself, to taking upon her shoulders all the care, that she forgets to lay off the burden little by little on those who are so well able to bear it. It is partly her own fault, to be sure, but a fault committed out of love and mistaken kindness for her children.—LILLIAN H. ANDERSON in the *Woman's Exponent*.

OH, WHY SHOULD THE SPIRIT OF MORTAL BE PROUD?

Oh, why should the spirit of mortal be proud?
Like a swift-fleeting meteor, a fast-flying cloud,
A flash of the lightning, a break of the wave,
Man passes from life to his rest in the grave.

The leaves of the oak and the willow shall fade,
Be scattered around and together be laid;
And the young and the old, the low and the high,
Shall moulder to dust and together shall die.

The child that a mother attended and loved,
The mother that infant's affection who proved,
The husband that mother and infant who blessed—
Each, all are away to their dwellings of rest.

The maid on whose cheek, on whose brow, in whose eye,
Shone beauty and pleasure, her triumphs are by;
And the memory of those who loved her and praised
Are alike from the minds of the living erased.

The hand of the king that sceptre hath borne,
The brow of the priest that mitre hath worn,
The eye of the sage and the heart of the brave
Are hidden and lost in the depths of the grave.

The peasant whose lot was to sow and to reap,
The herdsman who climbed with his goats to the steep,
The beggar who wandered in search of his bread,
Have faded away like the grass that we tread.

The saint who enjoyed the communion of heaven,
The sinner who dared to remain unforgiven,
The wise and the foolish, the guilty, the just,
Have quietly mingled their bones in the dust.

So the multitude goes, like the flower and weed,
That wither away to let others succeed:
So the multitude comes, even those we behold,
To repeat every tale that has often been told.

For we are the same our fathers have been,
We see the same sights our fathers have seen:
We drink the same stream and feel the same sun,
And run the same course our fathers have run.

The thoughts we are thinking our fathers would think:
From the death we are shrinking they, too, would shrink;
To the life we are clinging they, too, would cling;
But it speeds from the earth like a bird on the wing.

They loved, but their story we cannot unfold;
They scorned, but the heart of the haughty is cold:
They grieved, but no wail from their slumbers will come:
They joyed, but the voice of their gladness is dumb.

They died—ah! they died, and we that are now,
Who walk on the turf that lies over their brow,
Who make in their dwellings a transient abode,
Meet the changes they met on their pilgrimage road.

Yea, hope and despondence, and pleasure and pain
Are mingled together in sunshine and rain;
And the smile and the tear, the song and the dirge,
Still follow each other like surge upon surge.

'Tis the wink of an eye, 'tis the draught of a breath,
From the blossom of health to the paleness of death:
From the gilded saloon to the bier and the shroud.
Oh, why should the spirit of mortal be proud?

—Anonymous.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 20, 1913.

EDITORIAL.

THE CULTIVATION OF THE WILL.

THE religion of the Latter-day Saints is pre-eminently one of action. They are not satisfied, as so many modern Christians are, with merely believing in right principles, but they insist that it is necessary to yield obedience thereto. This central fact reveals the very genius of their faith and differentiates them from all the churches of modern Christendom. The principles of their religion, having been received by direct revelation from God, come to them with the full force and majesty of Divine truth. They appreciate the privilege of knowing just what God would have them do, here and now, and gladly respond to every expression of His will concerning them. In this way, as well as by the verbal proclamation of the gospel, they are bearing eloquent testimony to the essential truth and divinity of their faith. By loyalty to their religion, and the practical observance of its requirements, they are making a record that is attracting the attention of the world. It is evident that a religion which produces such superior results in the lives of men is destined to become a powerful factor in the regeneration of the world. It was for this very purpose that the Lord re-established His Church on the earth in these days, and all the members of the same are under a sacred obligation to endeavor to keep His commandments and to aim continually at the improvement of their lives.

Those who have been schooled in other churches, where religion is chiefly a matter of theological knowledge, sometimes find it difficult, on becoming members of the true Church of Christ, to give expression to their knowledge of the divine law in their everyday life. Yet this is absolutely necessary in a truly religious life. The individual will must be trained to do what one perceives to be right, and especially to obey the commandments of the Lord. The cultivation of the will in right directions is, therefore, a religious duty. This is not to be accomplished at once or by any hasty resolve. It is the work of a lifetime—the very object of our earthly existence. As the offspring of God, we are all born to a glorious heritage. Endowed with an immortal life, placed in a universe of infinite beauty and wealth, and with the possibility of endless progression, we have surely a sufficient incentive to

learn our true relation to our Heavenly Father and to all other beings, as well as to everything that exists. As we learn these relations, eternal law prescribes our duty and marks out the course we must take if we desire to attain to perfect harmony with them. Through the everlasting gospel, now happily restored to earth, we have learned that by obedience to the laws of God we may at length attain to rulership and dominion over all things, and gain a celestial crown. The possibility of reaching so lofty a goal is well worth the effort, the discipline, the conquest it involves.

There is a difference of opinion among the best authorities on psychology as to the actual mental processes involved in the exercise of the will. The old conception regarded it as "that faculty of the mind or soul by which it chooses or decides." The newer and apparently better conception, however, holds that the will is more directly concerned with action than with the mere act of choosing. The first or lowest phase of the will appears to be "desire," which has been defined as "a feeling, emotion or excitement of the mind directed towards the attainment, enjoyment or possession of some object from which pleasure, profit or gratification is expected." Our desires are undoubtedly a powerful factor in our lives. The attitude of the mind and the ultimate action of the will are largely governed by the desires. We must remember, however, that desire may be created, controlled, suppressed and even killed by the action of the will, which abides in the very center of the mental being. It holds the helm, and is, or should be, the supreme director in the individual life.

The second phase of will, commonly known as deliberation, is a most important and decisive one. It is seldom that we are possessed of but a single desire. We are usually conscious of the claims of several conflicting ones, and thus the intellect is forced to deliberate as to which of these desires shall prevail. The deliberative power of mind should be sufficiently strong to hear calmly the claims of the different desires, to determine which of them is highest and best, and give its decision accordingly. Otherwise, if the voice of desire is stronger than the power of deliberation or choice, then the lower nature rules, and we have a condition of moral anarchy. Those who are conscious of being controlled unduly by their desires, should try to recognize the dangers to which they expose themselves by acting contrary to the conclusions of reason and their sense of moral right. But to deliberation there must be reasonable limits, otherwise habits of indecision will be formed. Between the two extremes—the acting from a sudden impulse, which is really a manifestation of impatience, and that of weighing indefinitely a given set of issues—lies the happy medium. When one is confronted with conflicting desires or aims, the great question is, what is the wisest and best thing to be done under the circumstances? A little earnest self-examination at such times will help one to a decision. The

habit of asking oneself what is the right thing to do, and then making the best effort in one's power to do it, is one that can and ought to be formed. It is undoubtedly the ideal standard by which to regulate one's conduct, and the determined effort to do so will surely help one to overcome many weaknesses and to strengthen his character.

It must not be forgotten that the last and crowning phase of will is action. All thought or deliberation that does not lead to action is a useless waste of time and energy. That "faith without works is dead" is axiomatic among the Latter-day Saints, and all who desire to be numbered with them must strive to live up to the higher light and knowledge that has come to them through their acceptance of the restored gospel. Merely to know the will of God concerning us, will avail but little, except to heighten one's moral responsibility, if one does not make an earnest effort to live in harmony therewith. Thus the old conception of the will as being mainly the deciding faculty of the mind is inadequate, for decision without action would not be a complete expression of the will. The power to act promptly upon the decisions of the mind is absolutely necessary to success in life, in spiritual as well as in temporal affairs. There are many who are able to perceive and decide what they ought to do, but who habitually fail to act upon their decisions, and thus make little real progress. They either feel that they are incapable of accomplishing anything, or else lay the blame upon others or upon conditions. Yet, if they could only realize it, they are possessed of an inherent power of will that, if recognized and cultivated, would enable them to change defeat into victory.

Habits of decision can be formed and the will can be disciplined by all who are sincerely desirous of improving themselves. Leading psychologists offer some very helpful suggestions in this direction. Halleck writes as follows: "Nothing schools the will, and renders it ready for effort in this complex world, better than accustoming it to face disagreeable things. Professor James advises all to do something occasionally for no other reason than that they would rather not do it, if it is nothing more than giving up a seat in a street car. He likens such effort to the insurance that a man pays on his house. He has something that he can fall back on in time of trouble. A will schooled in this way is always ready to respond, no matter how great the emergency. While another would be crying over spilled milk, the possessor of such a will has already found another cow. * * * On the other hand, the one who habitually avoids disagreeable action is training his will to be of no use to him at a time when supreme effort is demanded. Such a will can never elbow its way to the front in life."

A writer in the *Good Health Clinic* says: "What is grander than to stand a victor over self, with all its appetites and passions? It is a great thing to win a million in trade. There is joy in discover-

ing new inventions. But the man who can and does rule his own soul and body is ready to be an angel: but he is needed right here among men to show others how to free themselves from the thrall of self; and he will be used for that purpose, too, if he will let himself be. And there can be no higher calling than that."

H. I.

Change of Conference Dates.—The Liverpool conference will be held on May 4th, and the Leeds conference on May 11th, instead of the dates announced in a recent issue.

Irish Conference.—Conference meetings will be held March 30th, 1913, at 15a Wicklow Street (off Grafton Street), Dublin, instead of Belfast, as heretofore.

PROFESSOR McCLELLAN LEAVES FOR HOME.

Professor John J. McClellan, organist of the Salt Lake City Tabernacle Choir, who has been pursuing his musical studies in Berlin for the past few months, as previously announced in the *Star*, sailed for his home in America on the s.s. *Virginian*, March 14th, 1913, being accompanied by his little son Douglas.

The following reference to Professor McClellan is taken from an article published in the Berlin *Continental Times* of February 22nd, 1913, and written by Wilhelm Schmidt, a musical critic of eminence, whose views and opinions command attention in literary circles:

Mr. McClellan is one of the most energetic and successful musical pioneers of the West. His position in the State of Utah is especially unique, not merely as organist of the famous Tabernacle, but as pianist, piano-pedagogue, composer, Dean of the Utah Conservatory of Music, and conductor of the Symphony Orchestra.

Mr. McClellan, who has made a host of friends during his brief residence in Berlin, declares that among his choicest recollections of this city will be those of his association with such eminent musicians as Arthur Nikisch, Eugen D'Albert, Teresa Carreno, Sinding, Humperdinck, Alberto Jonas, Alexander von Fielitz, Hugo Kaun and many others prominent in the musical world.

As pianist Mr. McClellan has on several recent occasions proved himself highly gifted, a comprehensive technical grasp combining with deep-rooted musicianship and understanding to elevate his playing to a superior level of excellence.

No less pronounced is his talent for composition, as is distinctly revealed in his latest work, "An Indian Suite," for large orchestra. Following a recent exposition of the work by the composer himself at the studio of Alberto Jonas, it was the consensus of opinion of several authorities who were present that nothing more original in character or rich in harmonic coloring had ever before issued from the pen of an American. In it are portrayed moods and fancies which could only be inspired by a

thorough acquaintance with Indian life and character and with the free, open life of the former Wild West.

Unlike so many of the modern expressions, this work has a definite form, and consists of expressive themes which have been logically developed and splendidly scored. It is not improbable that it will have a Berlin performance next season.

Musicians of Mr. McClellan's versatility are indeed scarce, and the great American West has every reason to be as proud of him as he is of the West.

It will be seen from the foregoing excerpt that Professor McClellan, during his brief stay in Europe, has been associated with a number of widely known and world famous musicians. Such contact will not only add polish to the Professor's musical education, more perfectly fitting him for the high responsibility connected with the great organ and choir of Salt Lake City, but will reflect credit upon the Church he represents. He has invariably borne a strong testimony of the truth, and under all circumstances never hesitated to let it be known that he was a "Mormon."

We wish him God-speed on his journey and a safe arrival home.

MINUTES OF SOUTH AFRICAN CONFERENCE.

A CONFERENCE of the South African mission was held in the Mission Hall, 14a St. George's Street, Bloemfontein, Orange Free State, February 8th and 9th, 1913. There were present: President Franklin J. Hewlett, Sister Emily J. Hewlett and seventeen elders of the South African mission.

The elders met in Priesthood meeting February 8th, where they reported their labors and received timely instructions from President Hewlett.

The first regular session of conference was held February 8th, 1913, in the Bloemfontein Mission Hall, 14a St. George's Street, President Franklin J. Hewlett presiding. Sister Katherine E. Bryant officiated at the organ.

Meeting commenced at 7:30 p.m. by the congregation singing "Come, come, ye saints." Prayer by Elder Clifford S. Hodgson. Singing, "Redeemer of Israel."

President Hewlett expressed his pleasure at meeting again in a conference capacity. He said the prospects were bright at present for the South African mission. Referred to the great interest the Latter-day Saints take in their dead kindred.

President Hewlett put the following motion: "It has been proposed that we organize the Bloemfontein Conference of the South African Mission of the Church of Jesus Christ of Latter-day Saints, which conference shall include the intermediate country

between Kimberley and East London, taking in the districts of Kimberley, Bloemfontein, Burgersdorp, Molteno, Queenstown, and East London." The proposition was seconded and unanimously carried.

Elder John E. Hunter was sustained as president of the new conference.

Elder Milton P. Fletcher bore testimony to the divinity of the gospel. He said he had rejoiced in his labors, and had learned to love the saints and friends whom he had met.

Elder S. Roy Boswell spoke on man's pre-existence. Proved from the Bible that the spirit of man had an existence before it was clothed with a mortal body. He said we sometimes meet people whom we seem to have known before. It is reasonable to think we may have known them in our former existence.

The congregation then sang, "Israel, Israel, God is calling."

Elder Leland S. Tate spoke on the first principles of the gospel. He said we should strive to learn and obey all the principles that God had revealed.

Elder William L. Barker spoke on baptism. He said it is essential to our salvation, and necessary to fulfill all righteousness. It is a requirement we must obey if we would gain salvation in the kingdom of God.

Elder Walter H. Mathews spoke of the blessings in store for the saints if they would abide by the counsel given by those who were placed over them. Said it was his desire to obey those who preside over him.

In closing, President Hewlett said he had enjoyed the meeting, and believed all present had. Prayed that the Spirit of God might continue with them throughout the remaining meetings.

Singing, "We thank Thee, O God, for a Prophet." Prayer was offered by Elder James H. Ockey.

The second session of conference was called to order by President Franklin J. Hewlett at 10 a.m., February 9th, 1913. Singing, "Now let us rejoice in the day of salvation." Prayer by Elder J. Clyde Coult. Singing, "Guide us, O Thou great Jehovah."

President Hewlett said order is the first law of heaven, and so it is in His Church: everything is done in order and by common consent.

Elder Alfred J. Gowers, Jr., mission clerk, presented the general authorities of the Church, all of whom were unanimously sustained. President Franklin J. Hewlett was sustained as President of the South African mission.

President Hewlett paid a high tribute to Elder Alfred J. Gowers, Jr., who has labored faithfully as mission secretary during the past twenty-seven months. Elder Gowers was then released from the secretaryship of the mission.

Elder James H. Ockey was unanimously sustained as secretary of the South African mission.

Elder Enoch R. Larsen spoke upon the immortality of the soul. He showed that the spirit of man lived previous to this life and will exist after death. Testified to the truthfulness of the restored gospel.

Elder James H. Ockey said he felt the responsibility placed upon him in being chosen mission secretary. He desired to perform every duty that would be required of him.

Elder June B. Sharp gave an account of the coming forth of the Book of Mormon. Showed that it was in fulfillment of ancient prophecy. Bore testimony to its Divine origin.

Elder Joseph F. Hintze related instances of people who had lived corrupt lives, but through deathbed repentance were supposed to be saved. Such a doctrine, he said, tends to degrade mankind. If we would be saved we must yield obedience to the commandments of God.

Elder J. Clyde Coult spoke upon the word of wisdom. Said the use of tea, coffee, liquor and tobacco is degrading mankind more than anything else. He exhorted the saints to keep these things from their children. Spoke of the injurious effects of such stimulants.

Elder Willis E. Spafford spoke upon the necessity for continuous revelation. He said the Church of Jesus Christ of Latter-day Saints is founded upon it. In this life we should try to do those things that will make for our salvation in the next.

President Hewlett said we had had a good meeting, and he hoped all present would live up to and profit by the instructions they had received.

Singing, "The Spirit of God like a fire is burning." Prayer by Elder Earl J. Soelberg.

The next session was called to order at 2:30 p.m., by President Hewlett. Singing, "Come, O Thou King of kings." Prayer by Elder William L. Barker. Singing, "Jesus, once of humble birth."

The sacrament was administered by Elders Earl J. Soelberg and Joseph F. Hintze. The sacramental hymn, "How great the wisdom and the love," was sung.

Elder Alfred J. Gowers, Jr., said in our former estate we were given the promise that if we kept that estate we should be added upon. Having kept that estate, we were permitted to come here and take mortal bodies, with the promise that if we kept this estate and lived up to the commands of God, we should have glory added upon our heads forever.

Elder Clifford S. Hodgson spoke upon the doctrine of salvation by faith alone, as taught by the modern Christian world. This doctrine, he said, was instituted by unauthorized men, who had misled the people for centuries. Showed that there had been an apostasy from the true faith.

The congregation sang, "Earth with her ten thousand flowers."

Elder Earl J. Soelberg said that as elders and saints they had

been greatly blessed. They were entrusted with great stewardships, of which they will be expected to give an account. We should all inquire of ourselves as to whether we are truly faithful in our respective spheres.

Elder D. Vernon Shurtliff said God continues to reveal His secrets to His servants the prophets. If it were not so, we could not know His will concerning us. God has always guided His servants by means of revelation, and He is doing so to-day.

Secretary Alfred J. Gowers, Jr., then read a letter from Elder C. Byron Whitney, of Salt Lake City, written to the saints of Bloemfontein. (Elder Whitney labored in Bloemfontein for some nine months in the year 1911.)

After singing "Oh, say, what is truth?" prayer was offered by Elder Leland S. Tate.

The concluding session was called to order at 7:30 p.m., February 9th, by President Hewlett. Singing, "I need Thee every hour." Prayer by Elder Alfred J. Gowers, Jr. Singing, "Prayer is the soul's sincere desire."

President John E. Hunter said there are duties for all to perform. He spoke of the father's duty to his family and of every man's duty to his God. Urged upon the heads of families not to neglect family worship, but to have prayers night and morning. Said God expects us all to improve ourselves by striving to overcome our failings.

President Gottlieb Blatter said men have accused us of not believing in Jesus Christ, but we have greater faith in Him than any other people. Dwelt at some length upon the atoning sacrifice of Christ for the sins of mankind. He also spoke upon the resurrection, which was brought about through the atonement.

The congregation sang, "When first the glorious light of truth."

President Hewlett said there had not been a discordant note during the entire conference. The elders had all spoken the truth and had explained very clearly the principles of the gospel. He dwelt upon the organization of the Church, which he said was the most perfect upon the earth, because it was accomplished under the direction of the Lord. In closing, President Hewlett thanked the saints of Bloemfontein for their kind hospitality to himself and elders while there at conference, and promised that God would bless them for their good works.

Conference concluded by singing, "Do what is right." Elder D. Vernon Shurtliff pronounced the benediction.

ALFRED J. GOWERS, JR., Secretary.

FROM THE MISSION FIELD.

Change of Address.—The headquarters of Hull conference have been changed to 64 Spring Bank, Hull.

Releases and Departures.—Elders A. G. Brain, of the British mission, and Logan Morris of the Swiss and German mission, have been honorably released and sailed for home March 14th, 1913, per s.s. *Virginian*.

Baptisms.—At a baptismal service held at the Turkish Baths, Nottingham (Nottingham conference), on Tuesday evening, March 4th, 1913, twelve souls were added to the fold of Christ, six of whom were from the Hucknall branch and six from Nottingham. Elders John W. Haslam, Roland B. Call and Wilford C. Brimley officiated.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Church History.

Lesson IX.—Literary Labors of the Prophet.

Textbook: One Hundred Years of Mormonism (Evans), pp. 150-165.

I. A More Correct Version of the Scriptures Needed.

1. Show how errors have unavoidably crept into the Scriptures.
2. Other changes that were deliberately made.

II. The Inspired Revision.

1. Show that it was not a translation.
2. Three classes of differences between the inspired revision and the common English version.
3. Give illustrations.

III. The Writings of Abraham.

1. From what source was the document derived?
2. When was the translation first published?
3. Give an outline of contents.

DIED.

Day.—At Cardiff (Bristol conference), February 14th, 1913, Sister Jane Day, aged 83 years. Deceased was born February 12th, 1830, and was baptized by Elder Samuel Clark. Sister Day was a faithful Latter-day Saint.

CONTENTS:

The Sacrament 177
Self-Sacrifice 181
Poetry: Oh, why should the spirit of mortal be proud? ... 182
Editorial: The Cultivation of the Will 184
Professor McClellan Leaves for Home 187
Minutes of South African Conference 188
From the Mission Field 191
Sunday School Lesson for Theological Department 192

EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL;

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.